



ERRATA.

PAg. 1. read *Rhapsody* for *Ropsody*. p. 1. v. *Schismatical* for *Shismaticall*. p. 1. v. *which* for *with* are &c. p. 4. v. *dilemma* for *delemma*. p. 4. v. *peculiar* for *percular*. p. 17. v. *reference* for *reuerence*. p. 19. v. *euill* for *cwill*. p. 20. v. *genu* for *genus*. p. 20. v. *flectitur* for *flectiter*. p. 21. v. *conciliis* for *conilii*. p. 21. v. *Emmanuel* for *Emmavek*. p. 21. v. *and* for *andd*. p. 26. v. *literally* for *litterally*. p. 28. v. *ut ei* *coelestia* for *coelestia* &c. p. 39. v. *reference* for *reuerence*. p. 53. v. *interpreters* for *interpreter*. p. 54. v. *come* for *gme*. p. 59. *hnmility* for *hamily*. p. 62. v. *poplite* for *polite*. p. 65. v. *Orosius* for *Orosius*. p. 73. v. *maist* not for *muist* or. p. 80. *termino* for *termi-
mivo*.

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I correct thus.

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He can neuer satisfy his private friends, seeing he hath falsified 36. texts of scri-
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A
SERMON
 PREACHED AT SAINT
 MARIE SPITTLE

April. 10. 1615.

BY

THOMAS ANYAN Doctour of Divinity, and
*President of Corpus Christi College
 in Oxon.*



AT OXFORD,
 Printed by Joseph Barnes, Printer
 to the Vniversity.

Handwritten marks: a stylized 'Q' or 'G' followed by a 'T' and a 'S'.





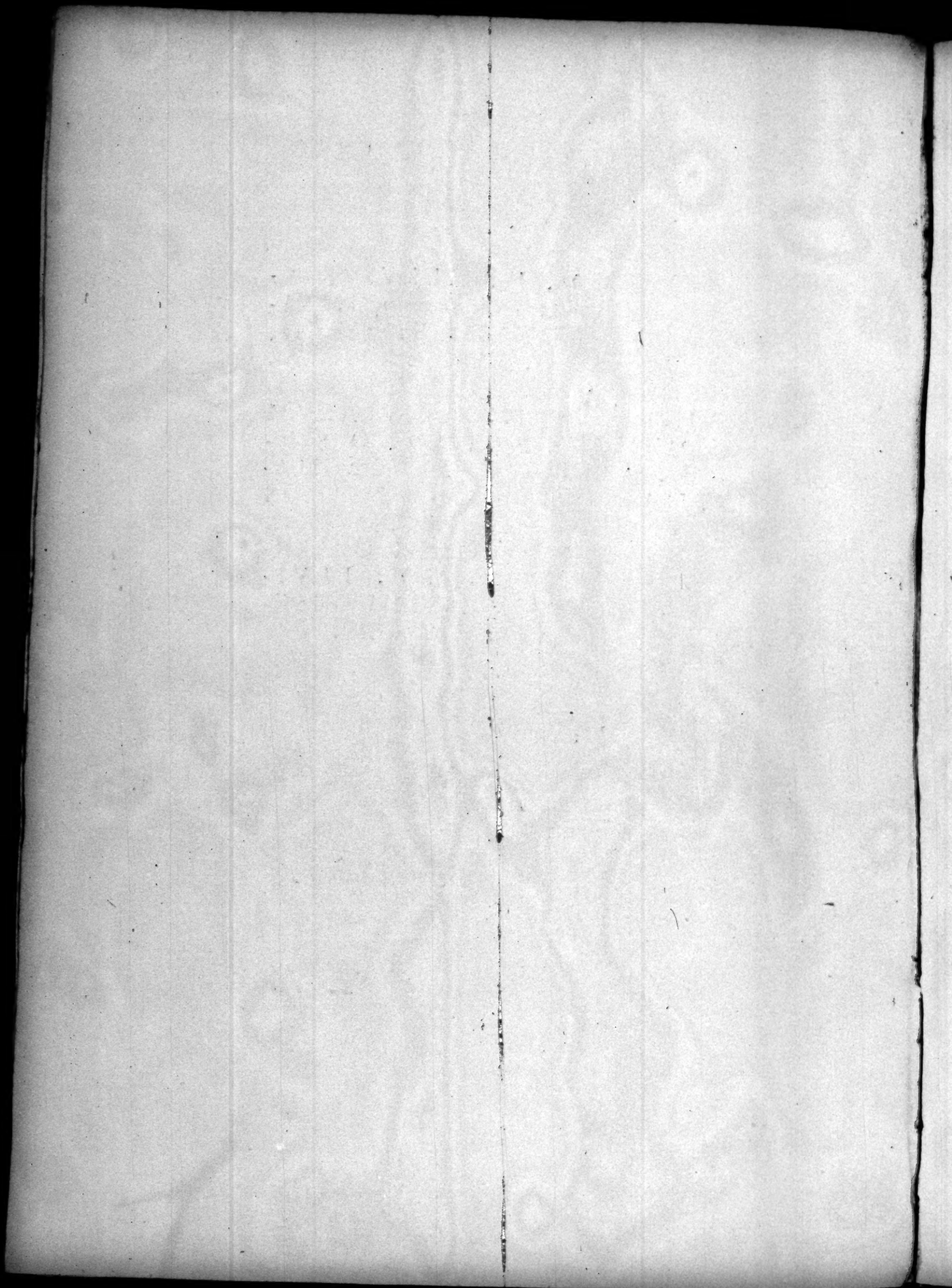
HONORATISSIMO , ET ILLVSTRIS-
SIMO VIRO, THOMÆ EGERTONO, MILI-
TI AVRATO, BARONI DE ELLESMERE,
TOTIVS ANGLIÆ , ET ACADEMIÆ
OXONIENSIS CANCELLARIO SVM-
MO ET INTEGERRIMO , MV SARVM
GRATIARVMQVE PATRONO SIN-
GVLARI , SACRATÆ REGIÆ MA-
IESTATI A SECRETIS CONSILIIS
INTER PRIMOS SPECTATISSIMO,
DOMINOQVE SVO OMNI OBSER-
VANTIA COLENDISSIMO , LEVI-
DENSE HOC DEVOTISSIMI OBSE-
QVII TESTIMONIUM D.D.D.

Capellanus.

Honori Tuo

Devinctissimus

T. A.





ACT. 10. 34. 35.

- 34 Then Peter opened his mouth, and said, Of a truth I perceave, that God is no acceptor of persons.
- 35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.



Y Text is the beginning of a Sermon, endited by Him, who at his Ascension inspired the Holy Ghost, preached by that great Apostle & glorious Martyr of *Iesus Christ* *St Peter*, delivered at *Casarea* a garison town by the Sea-coast of *Palestina*, occasioned by the strange and wonderfull conversion of *Cornelius* an Italian Centurion; and is an Evangelicall Speech, well suiting so blest an occasion, so divine a Speaker. Wherein I obserue,

- 1 The Speaker of the Speech; *Peter*.
- 2 The Maner of his Speech; which was, not by letters, but by words, not by writing, but by preaching, not by substitution or deputation, but by teaching himselfe in his owne person.

A

3 The

- 3 The truth of his Speech, and asseveration thereof; *ἡ ἀληθεία, In veritate comperio.*
- 4 His confidency, and apodeicticall knowledge of what he taught; *καταλαμβάνομαι, I plainly perceive, or, am constantly perswaded.*
- 5 The Speech it selfe; *God is no acceptor of persons, &c.* Wherein we may see (as in the Vision of the Prophet *Ezechiel*) *rotam in rotâ*, two propositions, one linked within the other, which carry with them much weight, and a glorious lustre of God's vnpartiall Iustice and Majesty.

The first is negative and generall; *God is no acceptor, &c.*

The second is affirmatiue, with a particular exception out of the generall negative. *But in every nation, &c.*

In the first God's *Iustice* overpoiseth his *Mercy*: in the second his *Mercy* is transcendent over his *Iustice*. In the first hee appeares a terrible Iudge to spare none: in the second a mercifull Father to spare all, *that feare him, and worke righteousness*. For they are accepted of him, not by merit, but by favour, not by workes, *ex condigno*, but by mercy, and *ex dono*. These are the parts of my Text; of which in their order.

Peter] What *Christ* elsewhere promised here hee performed, & makes a poore *Fisher-man*, to become a fisher of men. The *Sea* wherein he fished is the *Ocea* of this world, swelling with pride, livid and blew with envy, boiling with wrath, deepe with covetousnes, foaming with luxury, swallowing all by oppression, dan-
gerous

rous for rockes of presumption and desperation, rising with waues of passion, ebbing and flowing with inconstancie, and last of all, *Mare amarum*, bitter with all kind of misery. The chiefe fish, which at this time came to his net, was *Cornelius* an Italian Centurion, and with him many other *Gentiles*. The Net, wherewith he fished and caught him and them, was the glad tidings of the Gospell, and Faith in Iesus Christ: which is compared in Scripture to a Net, and consisteth of manie Articles, as a Net of many threds. The casting of this net, was the unfolding of the word: Then Peter opened his mouth. The plummetts that keepe such downe, as are taken in the Net, from presumptiō, are the threatnings of the Law, and the severe Iustice of God: God is not acceptor of persons. The Corkes, that beare them up in all the surges of this world, that they sinke not downe into the depth of despaire, are the promises of the Gospell, and the sweete mercies of Almighty God: But in every nation, &c.

This great Fisher of men *S^t Peter*, was *naturā Homo, gratiā Christianus, abundantiore gratiā unus idemq, primus Apostolus*. He was by nature, saith *S^t Austin*, but a man, by grace a Christian man, by abundant grace not only one, but a cheife Apostle. He was the first, that confessed Christ to bee consubstantiall with his Father; he was the first, that preacht Christ; the first, that baptized in his name; and stil the forwardst man, in the execution of his Apostolique function. He was with Christ, whil'st he liu'd on earth most familiar & conversant, with his secret counsailes best acquainted, most ob-

servant of his words and precepts : and because, saith Cyprian, *unitas ab exordio dependet*, to preserve order & to avoid schisme amongst the guides of the Church, he was by Christ set before the rest, vnto whom all the rest of the same ranke and order in religious matters of importāce should haue recourse, as to a persō more honorable then the rest. John indeed was that Apostle, whom Christ lou'd aboue the rest; but St Peter was he, that lou'd Christ, more then John or any of the Apostles. *Ille melior qui plus diligit Christum; ille felicius, quem plus diligit Christus*. In that S. John was best belou'd of Christ, he was the happier man; but in that S. Peter lou'd Christ better then they all, he was the better man. Better, not in commission, but in place, and order; he was before him or the rest, not aboue him or any of the rest; he was a chiefe Peere of the Apostles, not their Prince; he was in order their Superiour, not their Soueraigne; he had a Primacy amongst them not a Supremacy ouer them; he was not Ἀρχιεπίσκοπος, but ἐπίσκοπος, not a prince of the Apostles, but a fellow Elder, as he himselfe termes himselfe, 1. Pet. 5.1.

There is, saith *Almaine* (in his *Tracte de Potestate Ecclesiasticā*) a double Primacy; there is *Primatus Ordinis*, and *Primatus Iurisdictionis*, a Primacy of Order, & a Primacy of Power and *Iurisdiction*; the former is properly *Primatus*, the other *Potestas*. The first wee yeeld vnto Peter, & giue him τὸ πρῶτον ἀδελφῶν, the first place, the first and best *employment*, the sitting and speaking first, the moderation & direction of other mens speeches,

ches, the *publishing* and pronouncing of the *Conclusi-*
on agreed vpon by the *Synode* of the Apostles : but
Primum Potestatis, a power to doe any ministeriall
Act, which another hath not, a power to restraine o-
 thers in the performance of their *Acts* of Ministry,
 such a *Primacy* wee denie vnto Peter; th' Apostles all
 being, (as Cyprian saith) *pari consortio praeediti Potesta-*
tis, all ioynt Commissioners endued with equal pow-
 er. This *Primacy* of Order, which wee ascribe vnto Pe-
 ter, is the originall of all the *Superioritie*, that Arch-
 bishops & *Metropolitans* haue over the *Bishops* of their
Provinces; and the foundation, vpon which is built
 all the fabricke of Ecclesiasticke discipline, whereby
 the vnitie of the Church at this day remains preser-
 ved.

If I were to dispute with a *Papist*, I would not be
 so troublesome vnto him, as to cause him to proue
 that Peter was ever at Rome, that hee sate Bishop there,
 that he died there, or that the Pope is his lineall Succes-
 sor, (which some of our *Divines* haue denied; and to
 proue them all, it is impossible) but yeelding that,
 yet *tantum datum, non concessum*, nothing thence
 can be inferd, for the support of the *Romane Suprema-*
cie, more then may be concluded for the Sea of *Anti-*
och, or the Bishop of *Ierusalem*. For at *Antioch* Peter
 first sate Bishop, & afterwards gouerned it by *Euodi-*
us; at *Antioch* the Professours of the Gospell were
 first called *Christians*, and the place *Θεόπολις*, the City of
 God. And if St Peter's death, or Martyrdome, could
 adde such *Soueraigntie* to the place, where hee died;

then much iuster claime may be laide to this *Supremacie* by the *Bishop of Ierusalem*, because *Christ* the great Pastor and *Bishop of our soules* did there suffer death for the Redemption of vniversall man. But nor the one, nor the other, is a sufficient foundation to raise vp this Edifice of the *Popish Hierarchie*. The *Commission* given to *Peter* was not *singular*, but to others *common* with him: the rest of the *Apostles* were authorized, as well as he, and that immediately from *Christ*; their preheminance of *binding* and *loosing* as ample; and as *Christ* was sent by his Father, so sent he them, & what he said to one, he said to all, *Pasce oves, Feed my sheepe*. For it was a thing in the Evangelicall story with *Christ* vsual, sometimes to direct his speech to one private man, and no more, as *Arise and walke, Lazarus come forth*; sometimes to direct his speech to one in the person of al, as *Vade & noli amplius peccare, Goe and sinne no more*, and to *Peter*, *Pasce oves*; *Nam quod dicitur Petro, dicitur omnibus*; what was said to *Peter*, was said to all the *Apostles*, saith *Austin*, cap. 30. de *Agone Christiano*. Now the reasons, why *Christ* directed his speech to *Peter* in the behalfe of them all, were these; *vel quia etate senior, vel charitate ardentior, vel ne videretur reliquis abiectior, quia negaverat Christum*, saith *Occham lib. 4. Dial. 1. Tract. 3. part. c. 36*. Either because he was more *ancient*, or in *charitie* more *ardent*, then the rest, or else lest he should seeme to bee *despised* for the *denyall* of his *Master*. But the *Pope* (the pretended Successour of this *Peter*) will not content himselfe with this *Prioritie*; he will not only
have

haue a *Cheiftie* of Order, but of command, and *Power*: and because (in all likelyhood) *Christ* would haue his *Church* gouerned in the best forme of regiment that is, and that of all States the *Monarchie* is best; hence *Sanders*, and after him *Bellarmino* lay it downe for a *Præcognitum*, that the *Government* of the *Church* must needs be *Monarchicall*; that this was committed vnto *Peter*, and continued in his *Succeßours*; whereby his *Power* is become illimited, his *Iudgement* infallible, and hee an *Vniuersall Bishop*, whose *Diocese* is the whole *World*. The truth of this *State-Maxime*, on which they build the *Pope* so high a *Throne*, I will not dispute; but keepe my selfe within the *sphære* of mine owne *Profession*; and, for an vncontroll'd *Answer* to them all, adde that limitation, which I finde in the fore-cited *Occham* (3. Part. Dial. l. 3. Tr. 1. c. 30.) *Status Monarchicus est omnium optimus populo simul moranti, non autem vni populo comprehendenti plures populos locus distantibus*. That *Government* is best, where one beares *Soueraignty*, not many, but so, that it be over but one nation, & not manie, or if over many, yet not farre disioyned. Which limitation of *Occham's* I find strengthened with the authoritie of great *St Austin* (lib. 4. de Civ. D. c. 15.) *Feliciores essent res humane, si omnia regna essent parua, & concordie vicinitate latantia*. The estate of worldly things would bee much more happy, if the whole world were divided out into small *Kingdomes*, then if all should be sway'd by one supreme *Commander*. That forme therefore of *Gouernement* is not so expedient for the whole, as for each part, for large and

and disioyned Circuits, as for narrow bounds: and as it is impossible for *one* temporall *Monarch* to weeld the *Empire* of the *whole world*, either long, or well, so much more impossible it is for *one* man to manage all *Ecclesiastique affaires* and dispatch the weighty busi-
nesses of the *Vniuersall Church*. Better therefore were it for *Peter*, or his *Succeßours*, to bee (as *S^t Austin* tearmes him *Tract. 13. in Ioh.*) *Oculus in corpore*, an *Eye* of the *Church*, then to be so vast a *Head* of a body so farre dissevered: lest that bee applied vnto him in the *Comedy*, *Hic quidem fungino genere est, capite se totum tegit*; The *Church* of *Rome* is become a *mushrome*, or like a *Toad-stoole*, all *Head*, and no bodie.

Yet hath the sweet desire of *Ambition* so enchanted the *Chaire* of the *Scarlet Whore*, that rather, then the *Pope* will loose this eminent *Soveraigntie* and command, he will become the *Patrone* and maintainer of most enormous offenders and their offences, thereby to procure support of his *Antichristian Primacy*. For the best stake in the *Pope's* hedge is his owne *Authority*, to maintaine his owne *Infalibilitie*, and is now become stript of all, saue the naked *Decrees* of *Canonists*, and the *Dreames* of wel-fed *Monks*: to which had he not of late annexed an omnipotent *Power* of *Binding*, and *Loosing*, of *Approuing*, and *Dispensing* with things repugnant to all *Laws* as wel *Naturall* as *Divine*; I might by way of prediction say of the *Pope's* *Arrogancie*, that, which was said to the *Troians* of the *Grecian Horse*, — *hac in vestros fabricata est Machina muros*; The *Pope's* *Supremacy* had long since
beene

beene the *destruction* of him, his *Sea*, and *City*. Hee is but a child and ignorant in the *Histories* of his owne times, that doth not know, that the cheefest proppe, whereon the *Pope* stands, and at this houre is sustained, is his correspondency with the *Spanish King*, and the *House of Austria*; which hee first procured and now maintaineth by his *dispensing* and warranting of his *incestuous* and *unlawfull Mariages*. So that if the *Spaniard* should revolt from the *Sea of Rome*, the *Legitimation* of his *Successours* would be questioned & his *Signiories* endangered. Which is the only reason of the consistencie of the *Papacie*, claimed vnder the title of *S. Peter*, which otherwise had ere this not beene at all, or else reduced into a narrowe *Diocese*.

Opened his mouth] *S. Peter* spake not rashly, or without meditation making his words to breake the prison of his lips, before the doore of his mouth was opened; but he taketh the keyes of knowledge and *Meditation* in hand, and therewith opened his mouth, and then spake. *When I mused* (saith *David*) *there was a fire kindled, and then I spake*. What was this *Musing*, but his *Meditation*? What was this *fire*, but the *light* of *God's Spirit*? What was the *kindling* thereof, but the *inflammation* of his *affections*? that so he might speake *Ignita Dei eloquia*, with a tongue toucht with a cole of *Meditation* from *Gods holy Altar*.

For by opening of the mouth in this place is not to be vnderstood a bare dissevering of the lips, but a preparation of the heart, out of the abundance of which the tongue should speake, and is indeed a *pleonafme*,

or redūdancy of the *Hebrew* tongue, signifying to begin to speak after long silence with Religiō; & in this sense our *Church Liturgy* prayeth, *O Lord open thou our Lips*. So that, as *Moses* first spake with God, before he spake to the people: so *S^t Peter* first speaketh with God's Spirit by Meditation, before hee delivered to *Cornelius* this *Sermon*, which is the subject of my Discourse. The greatest perfection of a man is his *wisedome*, and the best herald to proclaime his wisdom is his *Speech*, and the richest treasure to adorne his speech is *Meditation*. *Meditatio est quasi mentis ditatio*, (saith *Bernard*) it is the enriching of the soule with the treasures of *Wisedome*: nay it is the chewing of the food of the Soule, which maketh it taste sweeter in the mouth, & digest better in the stomack; and you know those beasts, that *chewed not the cudde*, are reckoned among the *uncleane beasts* in the *Arke*. I know no greater difference betweene a wise man and a foole, then that one speaketh all things rashly, the other all things maturely and advisedly: the one hath his *tongue in his heart*, the other hath his *heart in his tongue*, as the *wise man* speaketh. For want of which serious consideration, of the Majestie of the person, *of whom* they speake, and of the holynes of the place, *wherein* they speake; many bold and vnworthy speakers, contrary to the Law both of God and the *Church*, start vp into the Pulpit, and being dull and heavy bodies, contrary to the Law of Nature, they ascend vp to fill a vacuitie. These empty vessels make the greatest sound in many places of this City; and like

like Vessels fill'd with new wine, they wil rather break then not vent, though it be but their owne *Emptines* and *Ignorance*; their words are full of winde, and like *Aeolus Windes*,

Quâ data porta ruunt, & turbas turbine perflant.

Their mouth, like the Cocke of a Conduit-pipe, if it be but once opened, will run out two Howre-glasses, and that twise or thrise a weeke. Before *Ezechiel* could haue his Commission to speake to the people, he was enioined, not to touch, to open, or to put into his mouth, but to *eate the roule*, *Ezech. 3. 1.* and to *receiue the wordes* into his heart, *Ezech. 3. 10*; but these men never doe so much as *touch the Roule*, or open the booke. They ran from the *Seminaries of learning*, like Lapwings from their nests, with their shels vpon their heads: the portion of learning they brought with them was like the bread & wine of the *Gibeonites*; *their bread was hot that day they departed, & therefore it was moulded and dry; & their bottels because they were new, were rent. Iosb. 9. 13.* These men need never feare to bee taken for *Mercury* with *S^t Paule*, because they seeke to vent their wares by number, never weighing them. Of these too hasty Pulpit men *S^t Bernard* saith wittily, *Quia nimis properè, minus prosperè rem peragunt.*

When the *Materiall Temple* was built, there was not so much as the *noise of a hammer* heard there, all things were so prepared before: but in the building of the *Immateriall Temple* of God, and edifying of mens soules in the faith of *Christ*, whose *Temples we are*, there

is oft times amongst these extemporary preachers, (who never *prepare* what to speake, but onely to *open* the mouth and *speake*) such a stammering and *hammering* of words, such a rude noise of jarrings in sense, and construction; that I hold it farre better for the *Church* they shoulde looke grauely and say nothing; then make so many shallow, frivolous, inconsequent discourses. And so I come from his Maner of speech, to his asseveration; which is, *In truth.*]

He was the Legate of *the God of truth*, the Apostle of him, in whose *mouth* there was found *no guile*; and being by *Cornelius* required to speak only that which God had commanded, (as it is in the verse before my text) he could not but speake *the truth*; and therefore doth adorne the forefront of his speech with this *inypaen*, *Of a truth*. This is the insoluble bond of *Amity*, the safest refuge of *Innocency*, the surest warrant of *Fidelity*, the strongest sinew of *humane Societie*, the authentickall evidence of *Iustice*, the ensigne of *Christianity*, the soveraigne influence of God, nay it is God himselfe, for *God is truth*.

Detestable therefore and more then Diabolicall is their doctrine and practise, who straine, and weaken this *sinew*, which holdeth peace and society together; who cancell this *bond*, which being made in earth is registred in the high court of heaven, subscribed and signed by God himselfe; who either vntie this everlasting knot of truth by cunning *Equivocation*, or cut it asunder by *Papall Dispensation*. How can wee better argue, that the *Pope* is not *Peters Successour*, at least

least in doctrine, then by vrging this one argument here in my text? *Peter* beginnes his Plat-forme of speech, *Of a truth*: but the *Pope* adviseth his Disciples oft times in their speech to vse a *Mentall Reservation*, which is in plaine tearmes a *Lye*; and so to begin their speech, not with *St Peter*, *Of a truth*, but *Of a lye*. How could wee demonstrate the *Pope* to bee the man that exalteth himselfe aboue all that is called God, if hee fate not in the Temple of God, as Iudge of Gods law, nay as *God of Gods* himselfe; whose commands he controles, by *adding to*, *taking from*, and *dispensing* with them. Far be it therefore from vs to hold with him that breakes with God himselfe; to joine with them in truth of doctrine, that maintaine *Equivocating* and forswearing; to partake of that *Religion*, which taketh away all religious obligation. Is that the faith of a *Christian*, which alloweth, and in some cases commendeth *Perfidiousnesse*, and vnnaturall treasons? Can their doctrine be *truth*, *qui dogmatizant mendacium*, who make an *equivocating lye* a doctrine, and that they may verifie this their lye, belie the truth it selfe, and make *Iesus* himselfe (I tremble to speake it) to become a *Iesuite*? teaching by many arguments, that *Christ* himselfe vsed this kinde of *Equivocation*, both vnto the *High Priest*, and his Disciples, and that all his speeches were not like vnto this of *Peter's*, *Of a truth*.

Tantum religio potuit suadere malorum?

Of all beasts we haue those in greatest detestatiō, which devour their own young. What are our *Words*

& Promises, what are our Oaths, & Vowes, but the issue of our mind, which they that resume, and recall, what doe they else, but devoure and eate their owne offspring? The first that brake this bond of truth in earth was the Divell Gē. 3. whose scholars they shew themselves, who teach, that Oathes, Vowes, and Promises of truth are better broken then kept with Heretikes, & that they may lawfully violate them at their pleasure; as Iulius 2. was not ashamed openly to profess, *fides danda omnibus, servanda nemini*. And of this profession was Alex. 6. and his son Borgias, of whom it is reported that the one would never speake what he meant to doe, nor the other ever doe, what hee spake. These were two of the greatest mōsters which nature ever yet produced. For what monster can there be in nature more prodigious, then a Liar, or Equivocator, whose speech is not *Of a truth*? All other creatures in the world bring forth the same issue, which they conceaue; but a Liar, or Equivocator bringeth forth of his mouth, that which hee conceaueth not, or rather a contrary issue to that which he conceaueth. He conceaueth, or rather *concealeth*, the truth, and bringeth forth a lye, and so the issue of his mouth is contrary to the conception of his heart. The heathen Philosopher Zeno rather then hee would be the Father to beger, or suffer his tongue to bee the Mother to bring forth such a monster, bit of his tongue, and spit it in the face of the king of Cypres, who had a long time tortured him to tell a Lie. Pliny in his 37. Booke of *Naturall History* reporteth, that if a perjured per-

person dip hand or foot into the river *Olachas* in *Bithynia*, hee feeleth as great torments, as if he were throwne into a fornace of melting lead. And *Solinus* seconds this relation with the like of a river in *Sardinia*, *Periuros furto facto, quos lumine cæcat.*

And *Philostratus* telleth as strange a miracle of a river neere *Tyara*; in which, if a perfidious person, that hath forsworne himselfe, doe but bath, the water sinketh into all parts of his body, and breedeth an incurable drop sicke. But alas! what is *Olachas* in *Bithynia*, or any river in the earth, to that *River of Brimstone* in hell which boyles with a continuall fire, and much wood? In which, without long and bitter repentance they shall boyle for ever, who make no conscience of making a lye, & breaking the truth. Great surely are the tortures, which *Dives*, and with him all the damned doe, and must suffer in hell; yet no part of *Dives* body was so much tortured, as his *Tongue*. He was proud, and clad in fine linnen; hee was a Glutton, and fared deliciously every day, and therefore in all likelihood a wanton too, *Nam epulas comitatur voluptas*; he was vncharitable to the poore, and denied *Lazarus* the crums that fell from his table: yet none of these sins were punished so severely as the sins hee committed with his tongue. *Ex pæna indicat culpã, quia illud membrum maxime omnium puniebatur*; they are *S^t Gregories* words *l. 1. Mor. c. 5.* and may teach vs to put a watche before our lips, & to make a conscience of breaking the truth, which should be the cognizance of euery *Christiã* mans speech; as here it is placed in the frontispice

Spice of St Peters, Of a truth.

[*I Perceave*] St Peter was not till this time ignorant of God's *unpartiall Justice* to vniversal man; but now he doth see that truth cōfirmed in *particulars*, which before he knewe in *generall*; hee knewe it before, and now his knowledge was by a sensible probatiō more confirmed. *Iob* in his prosperity knewe, that God would not punish the innocent, yet hee would never acknowledge so much, till he had a *sensible experience* of it, *Iob*, 9. 28. The sincere affection, and filiall obedience of *Abraham* to God, could not bee hid from God himselfe, yet there was no *evidence* of it expressed by God, till he refused not to sacrifice his Sonne. *Gen.* 22. 12. And although the *Apostle* before this time had a *notion* of this truth, which here hee preacheth; yet a *manifest & experimentall overture* he never learned, till he saw the gate of the *Church* now opened to the *Gentiles* also. The Mistresse of truth is *Experiēce*, & the best knowledge hath it's assurance frō *particulars*. By a *Generall* knowledge we know, as he that had bin blind law, *confusedly*, *Men like trees*: but by a *collection* of *Particulars* which are obvious to the *sense* (especially in matters practice, & morall) our mind rests assured without hesitation. The one I may call *Notitia*, th' other *Fiducia*, the one resides in the *understanding* th' other in the *will*, th' one is *Theoricall*, th' other *Practicall*, the one consists in *General notions*, the other in *Particular Experiments*; the one is *impyracie*, the other *admonition*, by the one wee may knowe *Good* from *Bad*, by the other *Better* from *Good*. In the knowledge therefore

fore of divine verities we must not content our selves with the *first operations* of the *Spirit*, which are but *generall*, but we must strue for particular directions, and assurances; we must not only haue our harts disposed, but informed; not only ploughed vp, but sown. For as all other Sciences and Professions must needs savour of much rawnesse and imperfection, if they be studied only in passage, *πρὸς δόξαν*, to gaine popular estimation, or to content the state in which we liue: So, & much more, is it with religious knowledge, if a man professe it only with relation, and fashion *superficially*, not *sincerely*, and exactly.

For though that a *weake faith* and *confused knowledge* of Divine things be of that admirable and working nature, that the very least corne and graine of it, is able to effect the salvation of him in whom it is, & to lift him vp to heaven, were he as grosse and heavy as a mountaine: yet neverthelesse this must not content a *Christian man*; but hee must make a continuall progresse from faith to faith, from knowledge to knowledge, till at length he be not only able *in grosse* to knowe, but *evidently* to *perceave* the mysteries of religion and properties of God himselfe; whereof this is one, *ὅτι ἕστι προσωπολήπτης*, that hee is *No acceptor of persons.*]

God is an agent infinite, whose will is nothing else, but *Deus volens*, as *St Austin* saith, *essentially God himselfe*, without whom there is no moving or efficient cause of his operations: but his *will* is a *law* to himselfe, and to all things else whatsoever, & the on-

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ly cause of *what*, and *why* he worketh. It was his pleasure to create this goodly fabricke of the world wee see in *time*, and not before. It was his pleasure to permit the lapse of the first created man, and his posteritie, and being fallen, to sequester out of the corrupted masse some few, to bee the inheritors of his kingdom, and to leaue the major part in their deserved perdition. Beyond his pleasure to make a *Quare* of his actions were saucie curiositie, and yet to thinke his *will* to be without reason were indigne blasphemy. It is not the prescience of faith, or preuision of workes, that can moue the will of God, to choose one, and refuse the other, because they are not. (saith *Aquinas* part. 1. q. 23. a. 4.) the cause, but the effects of Gods loue. *Prædestinatio est gratia preparatio, gratia verò prædestinationis effectus.* *Aug. c. 10. de prædestinatione sanctorum.* *Prædestinatio* is the harbinger of grace and grace the effect of Gods loue. He first created all things, and then saw they were good: the foresight of their goodnesse was no inducement to the worke of their creation, but his creation gaue them this euloge, *Quaecumq; fecit erant valde bona.* God chooseth none, because they are good, but men are good, because they are chosen. *Gratia Dei non inuenit eligēdos, sed facit.* Therefore *St Paul* (saith *Austin*) compared together the sonnes of *Isaac*, twins, *uno etiam concubitu fusos in utero*, both yet vnborne, neither of them hauing done well or ill; *Quod referendum est* (saith the same *Father*) *non ad dispensatoris iniustitiam, sed ad donantis misericordiam;* which wee must not impute to
 Gods

Gods *Iniustice*, or partialitie, but to his good will and pleasure: which must be the *last resolution of our inquiries*; and whatsoever the event is, we must still say, as our Saviour did, *Mat. 11.25. Ne pater, quia sic placuit tibi*; Even to father, for it seemed good in thy sight. Could the master of the vineyard say, *Annon possum facere de meo, quod volo?* Is it not lawfull for me to doe with my owne, what I will? And shall wee deny to God the supreme cause of all things, the free disposition of any thing after his *pleasure*? Whose *will* is not only *iust* and *full of equitie*, but, as *St Basil* calls it, *Δευδὸς ἰεσοφάνης*, the very oracle and rule of iustice, who doth *make* things iust and right, because he *wils* them. There is no man reiected by God without iust cause and demerit, nor any saved but by his mercy & free *pleasure*. Now if it be asked, why god should thus be an *accepter of persōs*, & affoord this mercy to some, and not to all: we must with a *religious ignorance* content our selues, and stand amazed at the secret and inexplicable greatnesse of god, and satisfie our selues with this, *Δὸς Ἀ' ἐπιθέστω βαλὴν*, it was his pleasure so to dispose of his kingdome. This is the *Non ultra*, beyond which wee must not wade, but hither being come, wee must make a *stand*, and with the blessed *Apostle* cry out, *O altitudo divitiarum! O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his waies past finding out! Rom. 11.33.*

But here we may not be so injurious to the *Deitie*, as to conceaue god in his Decrees to be tyrannicall, as to say,

Sic volo, sic iubeo, stat pro ratione voluntas;
or that the will of God is moued *ἀλόγως*, without rea-
son: for although neither beautie of face, feature of
body, honourable descent, wisdom, and the endow-
ments of the mind, or any thing else without God, cā
moue his will to Election, or make him to accept of
one person before another; yet is there never wan-
ting a most *iust cause*, and *sufficient reason* of his pur-
poses and *Decrees*. For although God worketh all
things according to his will and pleasure; yet whatloe-
ver he doth, he doth it *καὶ βέλους* with counsell and wise
resolution. *Eph. 1. 11. God doth order all things sweetly*
and profitably. Sap. 8. 1. Omnia fecisti in sapientiā Domi-
ne. In wisdom hast thou done all thy workes O God,
Pf. 104. 24. And shall wee thinke that this wise-crea-
ting God, who made all things for his glory, should
without some proper reason determine of any thing
which hee hath made? The doctrine therefore of *St*
Peter in my *Text* remaines still true, & as firme as hea-
ven, *Θεὸς ἰσὺ προσωπλήπτης*, *God is no acceptor of persons.*
because when hee determineth any thing hee hath a
sufficient reason, besides his *Will* and *Pleasure* to doe
what he doth. Which reason (saith the divine *Author*
of the *Ecclesiastical Policie*) because we are not worthy or
able to apprehend, we must humbly & meekely adore. This
secret and vnknown reason of Gods purposes is like
himselfe, *Eternall*, before the foundations of the
world were layd, and hath so effectually moved his
Will, that now it can admit of no change or variati-
on. That which God hath decreed, must still bee like
God

god, without change, who can as well deny himselfe to be god, as not performe, what hee hath defined. Whom he loues, he loues vnto the end; & to whom he giues the earnest of his spirit, they haue a *continual feeling* in some measure *more or lesse*, of his gracious presence. For the loue of god, it is not *ἀπορίστητον* variable like the gifts of temporall men, which may be granted to day and reversed to morrow, with a *Non obstante priore concessione*: but the loue of god and the gifts of his holy Spirit they are *ἀμεταμέλητα*, and stand for ever without change, *Rom. 11. 29*. He is *Triumphator Israël*, the glory and strength of *Israel*, and will neither lie nor repent, nor yet can hee in the meane time be tearmed injurious to any, or an accepter of persons (as *Pelagius* prophanely somtime did object:) because god in giuing his grace to some and denying it to others doth not proceed (saith *Alex. Hales*) *iuxta dignitatem humanam, sed secundum dignationem diuinam*, it is a donation of bounty, not a dotation according to the rules of Iustice. As God is in heaven, so should Gods Vicegerents bee in earth; as they sit in his chaire, so should they walke in his paths of Iustice. They should without respect of persons, as well heare the cause of poore *Bartimeus*, as rich *Zachaeus*, as well the small, as the great, *Deut. 1. 17*. Their eies must alwaies be shut, that they be not drawn by fauour, their eares alwaies open, that they may heare both parties indifferently, & their hands must be fast clinched vp, least otherwise they be corrupted with bribes, *quæ excæcant prudentes, & subvertunt verba iustorum*, which

blind the wise, and subvert the words of the righteous, *Exod. 23. 8.* It was a provident law enacted in the time of *Rich. 2.* and afterwarde revived in the daies of the last *Henry* (and woulde God till this day it had still beene continued without violation) that no Iustice of Assize should ride his *Circuit* in that country, where either he was borne, or did live: that being vnknowne to all, they might accept of the persons of none, but be indifferent vnto al; that so they might the more freely administer justice, and the more liuely represent him, whose deputy Lieutenants they are; in being merciful, as he is *mercifull*, holy, as he is holie, no respecters of persons, because with God there is no respect of persons.

But in every nation] *Cornelius* an alien from the common wealth of *Israel* is accepted with God, as well as *Peter* borne among God's owne people, and trained vp in *Christ's owne schoole*; the poore *Leper* a lew, as well as the rich *Centurion* that built his nation a Synagogue; as well *old Simeon* in the temple, as *young Iohn* in the womb; as wel those that watcht him vnder the Crosse, as the Theefe that hung with him on the Crosse: for in *Christ* there is neither *Iew* nor *Grecian*, neither *bond* nor *free*, *Gal. 3. 28.* but he that is Lord over all, is rich vnto all, not onely to some of all nations, but to all of all nations, that feare him and worke righteousness. And if any man be not accepted of him, the fault is not in the sufficiencie of God's grace, but in the defect of efficiencie in vs. Wherevpon saith *Calvine Com. in 10. Act. v. 33.* the words before my text,
Ma-

Maceriâ iam dirutâ, Deus aequali amore omnes gentes complexus est; the partition Wall being now broken downe, God embraceth all nations with an equall loue. For the will of God toward, mankinde is (if I may so speake) *Orbicular*, environing vniversall man, with Mercies and Iudgements, with Salvation, and Damnation: if with repentaunce and *workes of righteousness* we turne to the right hand, we shall finde a *Mercifull Father*, and be *accepted* of him; but if we remaine obdurate in our sin, and turne to the left hand, we shall see an *Angry Iudge* and rue the punishments of his wrath. Which change and alteration is in vs, not in God; God doth not *bow* to man, but man *doth come to God*; nor doth God leaue any man of any nation, but man doth *revolt frõ his Creatour*. Not onely the *Schooles*, but *Expositors* both *Orthodoxe & Romish*, stand at this day much distracted, with a diversity, or at least a diuers conceit of the *Will* of God; of his *Antecedent*, and *Consequent*, *Hidden* and *Revealed will*, of his *Absolute*, and *Conditionall Will*: whereas to speake properly, Gods Wil is *one and the same*, nor can he be said to haue *two Wils*, no more then to haue *two Wise-domes*, two Mercies, two Goodnesses, or a diversity of other his *Essentiall Attributes*. But as the *Wisedome* of God (to instance in that *Attribute*) is by *St Paule* tearmed *πολυποίκιλος*, Eph. 3. 10. which some render *Multiformis*, others *Multis modis varia*, and our English *Manifold*; which is yet but *one*: so the *Will* of God being one and the same in it selfe, may yet in respect of vs, and the diuerse effectes thereof, bee tearmed

πολυπικίλθ, *Manifold*, and *Divers*. The ground of all
 these Distinctions is taken out of *Damascene*, and by
Damascene out of *Chrysostome*, *Hom. 1. in Epist. ad Eph.*
 There is in God (saith hee) a two-fold Will, θέλημα πρῶ-
 τον, καὶ δευτέρου θέλημα πρῶτον, τὸ μὴ ἀπολείδει ἡμαρτηκότας, δευ-
 τερον τὸ γινόμενον χάρις ἀπολείδει. There is in God a two-
 fold Will, a *First* and a *Second*; the *first* and principall
 will of God doth immediately proceede from God
 himselfe, whereby hee desireth to doe good unto all,
 τὸ μὴ ἀπολείδει ἡμαρτηκότας, & it is *Voluntas simplicis com-
 placentia*, and may be tearmed *Voluntas benefaciendi*.
 His secondary will doth proceede from *contingent
 causes without God*, and is occasioned by vs, and it may
 be tearmed *Voluntas iustitia*, which doth arise from
our sinnes, which God cannot but put in execution
 without prejudice to his Iustice. The *first* is the Will
 of God, wherein he taketh delight and pleasure, and is
 by the same *Father* tearmed θέλημα προηγούμενον the
principall will of God. That which hath beene spo-
 ken I thus bring home to my text. That it is the Will
 of God to leaue many of most nations in the corrupt
 masse of perdition, I well know: but that it is his prin-
 cipall Will, his εὐδοκία, or *Voluntas simplicis complacen-
 tia*, to decree the absolute reprobatiō of any man of any
 nation, I utterly deny. *Deus non est prius ultor, quàm ho-
 mo est peccator*, saith *Aug. ep. 105*. Man deserues his
 punishment, before he hath it, & God makes no man
 a reprobate without just cause. The word *Reprobation*
 or *Reprobate* is in Scripture seldome vsed to this pur-
 pose, & the greeke word Ἀδωμδς will hardly cary it,
 fig.

signifying as well *Improbatus*, or *Reprehensione dignus*, as a *Reprobate*, and therefore should be vsed more sparingly, and not so absolutely determined of. In the Fathers the opposite to Predestination to life eternal is *Predestination to a second death*; and to *Election* to grace, they oppose *Dereliction* in the Masse of perdition, seldome *Reprobation*. In those parts of *St Austin*, which I haue read, I never met with the word *Reprobatus* as opposite to *Elect*, but once; & whosoever hath spent most houres in reading the works of that Iudicious *Father*, did never in that sense read it twise. I wil end this point (because I haue * elsewhere spokē of it * *St Maries* more at large) with that of the *Prophet*, *Perditio tua ex te* *in Oxon.* *ô Israel*; there is no man of any natiō that fals, but by his owne iniquitie. *Stygias vltro querimus undas*, we ferry our selues over vnto hell: and like the *Ostrich* in *Pliny*, *Proprijs configimur pennis*, wee pricke our selues with our owne feathers, & like desperate *Marriners* cause those ships to leak which should cary vs safe to the fortunate port of heauen.

He that feareth him] *Feare* is defined by the great Master of Art *Aristotle*, l. 2. *Rhet. c. 11*. to bee nothing else, but a *perturbation* of the mind through an *opinion* of some *imminent danger*, threatening, if not the *destruction*, yet the *annoyance* of our nature, which to shunne it doth contract and deiect it selfe. For as the object of *Hope* is *Bonum*, something that is *Good*, so the object of *Feare*, *Hopes* opposite, must needs be *Malum*, something being or apprehended to bee *Evill*. Yet not every *evill*, but *exdè p dè glndè*, such an evil as threat-

meth vs with destruction or vexation, and that such as we haue no abilitie to resist, nor yet are utterly disabled to avoid. To feare that which we know our selues able to withstand were cowardise; to withstand that, which we knowe our selues unable to differ or eschew, were extreame folly. The proper obiect therefore of Feare, is an Evill in our perswasion unresistable when it comes, yet not utterly impossible for a time, either in whole or in part, to be declined. Δὲ τινὰ ὑπερβαίνειν ἐλπίδα σὺν ἰσχύϊ: Feare alwaies, saith the same Aristotle, hath some hope of escape annexed, & therefore doth cause vs to consult and deliberate; which in matters past hope to doe were meere madnesse. Neither doth our nature much shrink and deiect it selte, at such evils, except they be at the doore, ready to enter in & rush vpon vs, or hanging over our heads ready to oppress vs. Τὰ γὰρ πόρρωθεν ὁρῶντα ἢ φοβούμεθα, dangers out of sight are seldom feared, nor, if they be neere, do we feare them except we thinke them to be neere. There is no man liuing but is assured, that once hee must pay the tribute due vnto nature, Death: but because molt men put death ἐλὸν ἰνὸν, farre from them, and the eldest mā that is, doth thinke hee may liue yet, yet a day longer, there is nothing in time of health lesse thought on the sicknesse, and throughout the whole course of our life lesse feared then death.

But when we apprehend a thing *noctive*, as *noctive*, a danger as a danger, ready at hand, for to assault vs; then doth our daftard bloud retire to the fountaine of beate, and what we cannot forcibly withstand, that we seeke

seeke warily to decline. Which *eschewing of evill* being a thing *naturall*, and ingrafted in the heart of every man, as he is a man, is in it selfe *neither good nor bad*, but good or bad according to the *cause* for which, or the *measure* by which it is entertained. Now because in diverse Texts of Scripture we read this passion of *Feare commended and enioyned*, and elsewhere *forbidden and reprooved*: to reconcile this seeming opposition, we must knowe, that on the one side is *commended* a godly and religious feare, on the other is *reproved* a *diffident* and *perplexed* feare; the one is a remedie against *desperation*, the other against *presumption*; the one against *diffidencie*, the other against *securitie*; the one reprooves an *anxious torturing* feare, which is *without hope*, the other commends a *cautelous* and *sollicitous* feare, in every man that *stands, to take heed*, lest he fall.

And if here any Auditour should demand, how God can be *feared*, being not only good, but *essentially Goodnesse* it selfe; and that nothing can be *feared* but that which is *evill* or *apprehended* so to be? I answered with *Aquinas 2^a. 2. q. 19. a. 1.* that as *hope* hath it's double object, the one the good we pursue in *expectation*, and the other the *auxiliarie helpe*, by which wee hope to *obtaine* this good: so *feare* hath it's double object, the one is the *evill* which it *eschewes* and dreads, the other is something *from which* this evill may *proceed*. Now although God everlasting and blest for ever, cannot in the *first sense* be said to be *feared*, or to be the object of *feare*; yet in the *second* he may. For

although he be goodnesse it selfe, yet something may be feared to proceed from him, which is *evill*; *evill*, not in it's owne nature, but *evill* in respect of him that feares; which is indeed *malum pænæ*, not *culpa*, an *evill* of punishment, not of offence.

And for our direction in this point, give me leave to note vnto you (out of *Aquinas*) a fourefold feare, A *Naturall*, a *worldly*, a *Servile*, and a *Filiall* feare. A *naturall* feare is nothing else but a *providet* shunning of those dangers and mischeefes, with which wee are not able to encounter. Which passion is entayled to all the sonnes of *Adam*, and made *hereditary*; nor from it was our *Saviour* himselfe freed; but as hee was a *man* he feared, and therefore prayed, and that often; *Father, if it be possible, let this cup passe from me.*

The second is a *worldly* feare, when, for the safety of things *temporall*, we sticke not to admit of things excluding from *eternall*; when we more feare them, that can kill the *body only*, then him that can cast both *body and soule* into *eternall* fire; when we startle at the least bluster of *persecution*, when wee contract our selues at the touch of a pins point; being ready at the least assault to leaue *Christ* for the loue of the *world*.

The *servile* feare is a slavish dread of the *iudgements* of God, and his *punishments* for sinne; when not for the loue of *heaven*, but for feare of *hell*, we retaine our selues within the circle of Gods *Commandements*.

The last & best feare, is a *filial*, chaste, & loving feare, when we feare to commit *sinne*, because it is *sinne*, & doe embrace *vertue*, as it is *vertue*; *cum non delectaretur in i-*

iniquitas, quamvis proponeretur impunitas, saith *Ambrose*. Which feare is proper to *Christs flocke*; which who so hath is accepted with God and may bee assured to liue for ever. *St Austin* in his 120. *Epist. ad Honoratum* doth truely expresse and liuely effigiate the nature and difference of these two feares, by the example of the two married women, th'one an adulteresse, the other a chaste matrone. These both feare their husbands; but after a different manner. The one feares the presence of her husband, least coming home hee take her tarde, the other feares the absence of her husband; lest by his departure shee be deprived of his much desired company. The one feares to commit adultery least her husband catch her, her minde neverthelesse is adulterous, & *quod deest operi inest voluntati* (saith *Austin*) what shee wants in deed shee perfourmes in desire: th'other feares her husband, but 'tis chastly & lovingly, nothing but his displeasure or absence; *Nam amantietiam absentia molesta est*. So the wicked feare God with a base, servile feare, they feare him as a Iudge; the godly as a Father. The servile feare makes men to avoide sinne, *quia nocivum*, the filiall, *quia prohibitum*, onely because it is forbidden, saith *Almaine* in his *Morals*. He who hath a chaste, filiall feare, doth not only avoide the act of sinne, but a desire to commit the act: but the servile feare restraines men only *ab actu executorio* (saith *Aquinas*,) and leaues behinde, *velle complacentie*, a desire to sinne. In a word, the servile feare doth tie vs vnto God with clampers of yron and fetters of brasle, the filiall with bracelets of needlaworke

and chaines of gold; by the one we receiue the spirit of adoption and cry *Abba father*; by the other the spirit of bondage againe vnto feare. The seruile feare saith *Hales part. 3. q. 86. respicit pœnam eternam, ut destructivam (ubiecti; the filial, tanquam separativam et privativam à Deo.* By the one we feare the Iudgements of God and the paines of he l, by the other the losse of his grace & the ioyes of heaven. The one is not *Timor*, but *Terror*, a passion mixt of horror and dismay; the other sweetly composed of loue and an awfull regard. The one is *timor pœne*, th' other *culpæ*; the one the feare of the punishment, the other of the offence: th' one is the badge and brand of the reprobate; the other the proper and inseparable character of the elect; insomuch that *Iacob* the religious Father of the Patriarcks did cal God nothing else, but the feare of his father *Isaac. Gen. 31. 42.*

This feare of God should binde vs hand and foote from sinne, & make vs thinke of that heavenly Vow of *st Anselmes*, *Si hinc peccatum & illinc infernum viderem, ac vnicorum necessario immergi deberem, prius me in infernum immergerem quàm peccatum comitterem.* If sinne (saith he) were on th' one side and hell on the other, I had rather plunge my soule into the depth of hell, then commit a voluntary sinne. This feare of God and losse of his loue, should serue, as a strong curbe to retaine vs from sinne; whensoever either by the corruption of our nature or allurements of the Devill we are tempted therevnto. When *Ioseph* was by his wanton mistresse tempted to adultery, it was not the feare of temporall punishments, the losse

losse of his service, or the discovery of the fact, that kept him from yeelding to his vnlawfull desire, but the feare of offending God; *How can I doe this so great wickednesse & sin against God?* Gen. 39.9. But now sin hath clambred vp to that heighth of impiety; that neither the feare of God (whose wrath is a consuming fire) nor the terrour of punishment can restraine many from the frequent practise, scarce from the open profession of sin. There was a time, when *Tamar* was veyled and covered her face: but now she boldly walks vnmaskt in the broad eye of the multitude, enters the presence of the best, walks through the midst of the citie, and makes publike profession of her lust; & *quod solet esse publicum incipit esse licitum*, that which is done commonly by many, will ere long bee thought lawfull to be done by any. There was a time, when, those that were drunken, were drunken in the night, but now it is become a daie worke, or rather a dayly worke, and so obvious that a man can hardly balke it in the street. There was a time, when an eye required an eye, and bloud would call for bloud againe; but now murder is become the badge of manhood, and sinne is made a mockery. As *Abner* called fighting but a play or sport, 2. Sam. 2. which indeed procured a bloody battail (for every man kild his fellow) so *Monomachies* are now become but recreations, and the least but suspicion of disgrace is a iust cause of a single combate. But this is madnesse not manlinesse; this kinde of courage is in the head, not in the heart, it is not hardy valour, but a loft and moist enthusiasme of *Bacchus*, *qui ad pra-*
lia

ita trudit inermes. And therefore men should as well consider of the *beginning*, as feare the *end* of such *contentions*.

But such men the *feare* of God in my Text cannot *retaine*, the *goodnesse* of God cannot *allure*; nothing but his *Iudgements* & *terroures* can *prevaile* with the. Let the first call to minde the fearefull end of *Zimbri* and *Cozbi* in the very act of *Incontinency*; that God sent *fire* and *brimstone*, even *Hell* from *Heaven*, to consume the people for their *uncleannesse*; & that most times their punishment in this life is *shame* and *penu-ry*, and in the other perpetuall *torments*, and extreamest *misery*. *Momentaneum est quod delectat, aeternum quod cruciat*: an *Ocea* of torture for a drop of pleasure. Let the other knowe, that though the *wine* be *red*, & goeth downe pleasantly, yet in the ende it will bite like a *Serpent*, and hurt like a *Cockatrice*: and *wine* in the conveyance is most like the *poyson* of *Serpents*, whose teeth are hollow (saith *Pliny*) like pipes, that with more *secret speed* they may convey their *poyson*. Last of all, let the other knowe, that *Clamitat in caelum vox sanguinis*, the voice of bloud is loud, it pearceth the clouds, it knocks at heaven gates, and enters into the eares of the Lord of Hosts. And so I goe on.

And worketh righteou[nesse] It is the note of *Calvine* vpon my Text; who by the *feare* of God vnderstandeth the observation of al the *Commandements* of the *first Table*, and by *working of righteou[nesse]*, all the *Commandements* of the *second Table*; by the one we are *iust*, and *righteous* before God, by the other be-fore

fore men; the one is necessary, but not *sufficient*, the other is *acceptable*, but not perfect. Which exposition of his will serue to strike off all the hold-fast of the *Divines* of Rome from this place; who hence inferre the *Merit of Workes*, and the favour they procure vs with God: for if by *working of righteousness* be vnderstood, only the observation of the *Commandements* of the *second Table*; then doubtlesse are they not *sufficiently* able to make vs *acceptable* with God. Yet *Bel-larmine* fals vpon this *Text* of Scripture, & hence infers an *ability* in man to make himselfe *acceptable* with God. I am in the *Pulpit*, not in the *Schoole*; and therefore will not trouble you with the *Subtilties* of the Question: which as well in this, as other cases, are oft times made too common to the multitude.

The property of *Faith* is to *receaue* and *apprehende*; the nature of *Charity* is to *diffuse* & *impart* to others. *Faith* alone is the *Iustifying instrument*, whereby wee *apprehend* and *apply Christ's merits* vnto vs: but we cannot make any *discovery* or *manifestation* thereof vnto others, except there bee ioyned to our *Faith* the *Workes of righteousness*. So the *inward worke of Iustification* we ascribe to *Faith* onely, but the *righteousnesse of Sanctification*, we ascribe vnto good *Workes*, which are by *Iesus Christ* to the glory and praise of God. For the more cleere vnderstanding whereof, we must obserue, that our *Workes* are of two sorts; either *Intrinscally* and *infus'd*, as *Faith*, *Hope*, &c. or *Extrinscally* and *acquisite*; such are *Almes-deeds* & *Workes of Charity*. Our *intrinscally* *Workes*, they are,

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were,

were, the *Principall*, and our *Extrinfecall* or outward workes they are the *Interest*, which God expects as due vnto him; as may well appeare by the *Parable* of the *Servants* in the *Gospell*, to whom the *Talents* were concredited.

Now we shalbe rewarded by God, not according to our *intrinfecall Habits*, but *extrinfecall Workes*; not because we had a *strong faith*, or *great hope*, but for relieving the *poore*, *visiting the sick*, and performance of other workes of that quality, and nature. But the *Church of Rome*, proceedeth further, and doth not only make them the *rule, according to which*, but the *cause for which* we are *iustified*. They make them *Merita*, we *Debita*, they the *Cause* of our *salvation*, and *à Priori*, we the *Consequent*, and *à Posteriori*; as fruit makes not the tree to be good, but only shewes it to be so. *Non precedunt iustificandum, sed sequuntur iustificatū*: they are the *Signes* of our *Sanctification*, not the *Causes* of our *Iustification*. For *Faith* doth not spring out of *Charity*, (as *bellarmine* falsely averres;) but true *Charity* is the *offspring* of *Faith*; wherevpon it is by *St Paule* termed *ἡ πίστις ἡ ἐλπίς*, the ground of things hoped for, and the foundation on which all other *Theologicall* vertues are erected. *Credendo fundamur, sperando erigimur, diligendo perficimur*. By *Faith* (saith *Austin*) we are *ingrafted*, by *Hope* we are *improved*, & by *Charity* we are *made perfect*, *God working in vs*, and *with vs*. For our *righteousnesse* is rather *passive* then *active*: *Iustitia nostra non est in nobis, sed extra nos*, saith *Doctor Luther*. Yet although our *Workes* are not the

cause

De Iust. l. 1. c. 4.

cause of our *iustification*, yet are they the *perfection* of our *faith* and a *demonstratiue assurance*, that we are *iustified*. And although it be true that *sola fides iustificat*, *faith onely iustifies*, yet *fides quæ est sola non iustificat*, that *faith which is alone doth not iustifie*. And although it do *iustify alone*, yet doth it not *saue alone*; for it is one thing to be *saved*, and another thing to be *iustified*. They who expect to be the sons of God must be *legitimate* both by the Fathers & the Mothers side, and as they must be *begotten* of *Abraham* who was πατήρ πνευμάτων, the father of the faithfull, *Rom. 4. 11*. so they must haue *Sarah* the free woman to be their mother, who was μήτηρ ἀγαδοποιούντων, the mother of all that doe well, *1. Pet. 3. 6*. Besides the *State in fide*, there must be an *Ambulate in dilectione*: & although the crowne of glory be not given *bonis operibus*, yet is it given *benè operantibus*, not for the worke, yet to the workers, for *Christs* sake, in whose name the worke is done. *Aristotle* (*l. 2. Eth.*) requires in his perfect *Moralist*, besides *knowledge* and a *will* to worke, an *actuell practise*, wherein consists the life of *vertue*: and in every scholar in *Christs* schoole, besides the *theory* of *faith* & *speculation* of *theologicall verities*, or with these a *desire* to doe good, there must be an *actuell performance*, we must *worke out* our *salvation*, and thereby *make* our *election sure*. The fountaine of *saving grace* I know is set wide open vnto vs all by *Christ*; and by the hallowed waters of *Baptisme*, as by the waters of *Jordan*, we are cleansed from the leprosie of sinne. But yet this meanes *alone* without *workes* and industrious labours,

bours, without *fighes, races, crosses*, and strict *examination* of *Talents*, will never present vs, as amiable spectacles, in the sight of God and heavenly spirits. Wee must not thinke that it is the *Churches* office to *absolve* that the *Spirit* must *cleanse*, *Christ* must *suffer*, God must *saue*, and that *we* must either *sit still* or *sinne still*, all the while relying vpon this, *I beleue, and therefore I shall liue*. It is a reason without reason to infer, that sith God saues little ones because they *cannot worke righteousness*, therefore also hee must saue great ones without *workes*, because they *will not worke*. But this must be our rule for *direction*; that God hath proposed both himselfe and his kingdome vnto vs vnder a double title, the one of *Inheritance*, the other of *Reward*; an *inheritance* to *sons*, a *reward* to *servants*. For to *inherit*, it sufficeth to be *sonnes*; but *reward* presupposeth *service*, which must expect it. Every man shall receiue his *reward* according to his *labour*. The *first* yeares of man, through the vnaptnesse of the *reasonable powers* of his soule for *action*, allow him not to expect God or heauen as a *reward*, which yet as his *inheritance* even *Baptisme* doth impart vnto him. But when yeares increase, and with yeares *reason* groweth *active*, it will not suffice to plead for our *inheritance*, as *sonnes*, except we also endeavour for our *reward* as *servants*. God will be *Abrahams* reward; but *Abraham* must walke for it: *Ambula coram me*, Walke before me. And it is not said, *Euge fili bone!* Well done good sonne (though none but good *sonnes* shall enter;) but they must be good *servants* too, *Euge serue bone!* *intra;*
 Well

Well done good *servant*! enter into thy masters ioy.

It is therefore a slanderous imputation cast by *Bellarmino* vpon the *Reformed Churches*, that their *Gospell* is *carnall*, and the high way to *Epicurisme*; that they inveigh against *Good Workes*, and by a bare and *naked faith* doe expect to soare vp to *heauen*. To which my answer is, that of *St. Austins* in another case *Ep. 86. Nemo nos ita intelligit, nisi qui seipsum non intelligit*. There is no man that vnderstands himselfe, or any thing else, that can so vnderstand vs. Wee make the one the *tree*, the other the *fruit*, and doe professe, with the same *Father* in another place, *Inseparabilis est bona vita à fide, imò ea ipsa est bona vita*: A good life is the inseparable companion of Faith, nay, a liuing Faith is it selfe a good life.

The preaching of which doctrine in our *English Church* warranted by the Word of God hath taken so deepe *roote*, and brought forth so good *fruit*, that since the first yeare of our late *Soveraigne Queene* of pious memory there haue beene more *Hospitalls*, *Publike Schooles*, *Libraries*, *Colleges*, and *Places* for learning, built, adorned, and now in building, then ever were before in any one 60. yeares. Many of which publike *Monuments* of Religion haue receaued their first *erection* and chiefest *endowments* from the *Heroicall liberality* of those, whose *Succeßours* diuers here present are in *Office* and *Dignitie*. Be not, I beseech you (*R.H.*) their *succeßours* onely in *Place*, but in *Pietie*; passe not through this world, like an *arowe* in the ayre, or *ship* in the sea, that leave no *impreßion* behind them. As

God hath given you meanes and handes to *effect*, so should you haue *hearts* to *affect* that which is good; & if not to *found*, yet to *further* & *finish* Good works for publike benefit: whereby your *righteousnesse* shall be recorded in heauen, and your *Names* preserued from rottennes on earth.

Sr Iohn Be-
net.

And if your *Charity* wants a fit *object* for her pra-
ctise, then cast your eyes vpon the *bare Habitati-
ons* of the Muses: harken after the *SCHOLES* of
sciences and *learning*, which by the beneficency and
prensation of many, especially of that worthy
*Knight the Patron of the work, (whose name shall
for ever be to vs as a sweet oyntment powred out)
haue *crept out of the ground*, and now deserue to be *co-
uered* by the *Charitie* of all that loue either learning,
or learned men. This is a worke in which the *Elephant*
may *wade*, as wel as the *Lambe*, the rich mans gift shal
be welcome, & the meaner mite not *refused*: & a cō-
currency of so many *founders* to a work of that incō-
parable benefit, wil doubtlesse make a *glorious constel-
lation* of blessed starres, whereof *some* shal be greater,
others lesse, but al shining in the highest heauens. And
if that be true which the Wile mā saith, Eccl. 40. 19.
that the *Building of a Citie* will make a man *immor-
tall*; then much more the erection of a Work of this
infinite benefit which shall remaine longer, then a-
ny Citty. For when the *stones* shall by time and long
continuance be *decayd*, yet *Iustitia manet in aeternum*,
the *Founders* & *Benefactors* (especially with vs of that
Vniuersitie) shall be in everlasting remembrance.

Solaq, non nōrunt hac monumenta mori.

Of this assured I am, that neither the *Plantation* of *Ulster* in *Ireland*, nor the *Contribution* to *Prage* in *Bohemia* may stand comparison with this *Monument* of all *Arts* and *learning*: of whose benefit, not only our owne nation, but the remotest *kingdomes* of the *Christian* world shall haue a tast. It disquieted the *wisest man*, that ever was to thinke, that he should leaue his goods he knewe not to whom, peradventure *Hominotioso*, to one that would spend all, *Eccles. 2. 19*. And let it not be your sole care to leaue *All* to your *riotous Executors*, who peradventure in few yeares will consume that estate, which with much care & in many yeeres you haue gathered together. You must purchase something, *Alteri seculo*, for the world to come: you must make your eyes in this life the *overseers* of some good workes; you must imitate *Iacob*, who to pacifie his brother *Esau*, sent a *Present* before, *Gen. 32. 20*. and before *Cornelius* could haue *Peter* sent vnto him, hee sent his *Almes deeds* to vsheer him vp the way into heaven. And therefore it is not laid in my Text, he who hath, or hereafter will worke *righteousnes*, but *ὁ ἐργαζόμενος*, hee that actually doth worke *righteousnesse*.

That new convert *Zachens* did not say *Δῶτω*, the halfe of my goods I wil giue vnto the poore whē I am dead: but *Δίδωμι*, I now presently giue. Such as defer the performance of the *workes of righteousness*, till the end of their daies, are like those that cary *cādles* in *Lanthornes* behind them in a darke night; whereby they direct others, and themselves in the meane time fall in-

to the ditch. It is not for men to bee like swine, good for nothing till they be *dead*; or like *Christmas-boxes*, that will afford nothing, till they be *broken*. Let vs rather imitate the example of the forenamed *Zacheus*, who gaue in the *present tense*, and that no small dribler, but $\tau\delta\ \eta\mu\epsilon\upsilon\ \pi\alpha\rho\chi\epsilon\iota\tau\alpha\iota$, even the halfe of his goods and substance; and that not $\pi\acute{\omega}\chi\epsilon\upsilon$, but $\pi\acute{\omega}\chi\epsilon\iota\varsigma$, not to *one* poore man, but to *many*; yea and maketh proclamation, that if by forged cavillation hee had wronged any man, he would restore him fourefold. Surely had *Zacheus* liu'd in these our daies, hee had beene an honest *Master of the Custome house*. For if this or the like proclamation should bee made among vs by all of his professiō, how many are there in this *City*, now in great reputation and esteeme, that would haue scarce sufficient left them in this life to maintaine their families, and being dead to defray the expense of an ordinary *Funeral*! And yet these men too to sweeten the mouth of the poore, and to stop the eares of the multitude will clad some few in *frize*, & when they die bequeath a *solemne Potation* to their adioyning friends, thinking by these petty *posthume* workes of *righteousnesse* to make themselues *acceptable with God*. Such men I can compare to nothing more fitly, then to the *Lion*, which *Sampson* killed; which in his life time was *ravenous* and *devoured* all, and being dead was found to haue some *little hony* in his mouth. *Iudg. 14.*

And as we are to worke *righteousnes*, whilest we haue time, or rather *continually*, so we must worke our own,
not

not *other mens*; we must not like *Simon of Cyrene* carry *other mens crosses*: we must not be *busie Bishops in other mens Diocesses*, but stand in *that station*, whereunto we are called; and not thinke it sufficient in *some respect* to be good & in *other* bad, to bring forth with *one branch* sound fruit, and with the other *rotten*, but to worke *righteousnes* in *every* respect. It is not sufficient for the inferiour to be a *good man*, but to bee a *good servingman*, for the superiour to bee a *good Master*, but a *good Magistrate*. It is not sufficient to be a *good Preacher*, but a *good Bishop*; and not only a *learned Lawyer*, but an *upright Iudge*. For vnlesse in all *respects* we be *quadrate and perfect*, we shall not bee *accepted with God*: which is the end of my *Text*, & shall be the end of my *speech*.

Is accepted with God] Not in strict legal *rigour*, but in *Evangelicall mitigation*, not, because we can performe *exact obedience* to the Law of God, or worke *perfect righteousness*: but because we *loue, purpose, desire, endeavour*, and in *some measure* performe *obedience* to the Law of God; and where we are deficient we *sigh and groane* for our defects, which at the *Chauncery barre* of Gods mercy is *acceptable performance*. *Acceptable*, not for our observing what the law requires, but for our *sincere desire* to performe it: because, as *Saint Paul* saith, ἡ προθυμία ἐν ἡγόδοις, the ready minde is accepted with God.

The *benefits* (saith *Aristotle lib. 1. Eth. c. 14.*) which men receiue from *God* & their *Parents* are of that infinite worth and transcendent value, that we are not

able to returne for them any correspondency of desert, *וְדֵיכָּךְ אֵין אֶרְמוֹדִין*. The reason is, because the gifts of God and his acceptance is infinite, but the actions of man finite and determinate; the best whereof hath many stains and imperfections. For the immediate and next causes of our workes are not altogether spirituall, and totally regenerate, because there dwells yet the Jebusite in Ierusalem with the Israelites: the soule of man hath her inmates, the Old man coinhabiting with the New, the flesh with the spirit, the law of sinne, with the law of the mind. Insomuch that the best of men cannot climbe vp to heaven without Iacobs ladder, the merit of Christ, and the gift of God.

I haue wearied my selfe & am sure haue tyred you. I will therefore ende all with that devout praier of Arch-bishop Anselme; *Recognosce Domine quod tuum est, & absterge quod meum, ne perdat mea iniquitas quod fecit tua bonitas*. Accept (O God) of what is thine owne in vs; and let not our iniquity eclipse thy gracious mercy. *Meritum nostrum, miseratio Domini*; our Merit is thy Mercy & gracious acceptance; in which we repose our whole assurance. We acknowledge our selues to be naked of all righteousnesses, beseeching thee to cloath vs; to be lame and impotent in the performance of any Good worke, desiring thee to strengthen vs; to be blind in our vnderstanding, desiring thee to enlighten vs; to be servants to sinne desiring thee to free vs: and we ascribe all glory vnto thee in this world, praying to be glorified of thee in the world to come.

FINIS.

